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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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BRITAIN'S RÔLE

THE new Prime Minister, it is agreed, faces many problems, but the most difficult of all is how to adjust the immediate problems, Cyprus, Suez, the decline of British power in world affairs, and so on, to the new age that is on the near horizon—for this country as well as others.

At the beginning of this century, Britain had the economic power to sustain the most powerful instrument of war in the world, the British fleet. Circumstances then made that fleet decisive in any major war, and everyone knew it, or partly knew it. Britain to-day has no decisive instrument of war; in fact she is more vulnerable to the new weapon of air attack than any of the other great powers. She has not the economic strength to build an air force comparable to anything that America or Russia can turn out; in any case, even if she could, she would be more vulnerable to air attack that either of those countries. Near on a quarter of the population of Britain lives in the London area, and even a partially decimated London would put this country out of any major war.

To assume that these facts are not known to other nations, and rising nations, is to live in a national provincialism, blind to what others are thinking. Britain, in any major world concern cannot go it alone. It was apparent, even before 1914 the she could not do so.

Britain's Position

Britain to-day is a heavily populated island; this population can only live by selling its brains to the world. It can indeed only maintain the sterling area, one of the major economic areas in the world, by the use of its brains. This includes the ability to maintain political stability and social balance. The major role of Britain to-day cannot be that of the use of force, or its possible use, it has to be of another kind.

This does not rule out the proper function of force in a world where war or its threat still settles so many conflicts, but the old assumption that Britain could act as an independent great power is no longer valid. Indeed, no nation, great or small, is independent to-day. America cannot feel safe without allies, neither can Russia.

The Choice

The new age on the horizon is either one of the collapse of civilization, or one of a new era of material living for mankind. There are obviously no guides from the past into this future. Nothing comparable to it has ever existed before. It is an entirely new human situation. The same material power which makes the destruction possible makes possible also the new material living for mankind. Mankind has a choice; but it has little from the past to help it to make the correct one. The nations in the past lived and died through war; war no longer helps. International order has been maintained by the subjection of weak states to strong ones; that no longer helps. Men have found spiritual satisfaction through the pride and glory of their nations; that is no help for the future. There is nothing left to determine what is to come save the innate power of spiritual selection possessed by all men everywhere. This will decide whether men shall live or not.

It is into this new world that Britain is entering. This country can make a choice; it can either try to live in the old order, that of general war, sooner or later; of subjection of nation by nation; of national pride expressed in superiority; or—with sensible realism—find its way into the new. And into a new that shall be alive instead of in process of destruction.

The Major Crisis

It is to this future that immediate problems must be adjusted. This is the major crisis that hangs over the country, and perhaps gives the feeling of crisis although no one can just put his finger on the main cause. Circumstances have placed Britain into the vanguard of nations entering into the new world, for no other country has voluntarily to jettison so much of the past in order to realize its nationhood. Somehow or other, realistically, without heads in the clouds, we have to create new ideals for living, not merely for ourselves but for others. This may be the condition of our survival, and it is into this condition that all the immediate problems at home and overseas have to be fitted.

That is the real problem that faces this Government or any other. The task of tomorrow has to be fitted into the task of decades ahead. The real crisis is that of trying to live in the securities of the past—which have vanished—or of trying with courage and vision to enter into the future. The real adventure for this country, and a bigger one has never been offered to it, is how to enter into the new age with all its immense opportunities; indeed, how to create that new age. The creation of the British Empire, or for that matter the British Commonwealth, is a small affair in terms of real adventure compared to what is now offered to the present generation.

UNITARIANS AND CHRISTMAS

By H. L. Short

(From a sermon preached in the chapel of Manchester College, Oxford, on December 16, 1956.)

SOMETIMES, I fear, we of the Unitarian or liberal Christian faith give a wrong impression. We speak as though Jesus was for us only a young prophet who lived a long time ago, who proclaimed a generous moral teaching which we ought to follow. It all happened two thousand years ago, and therefore is, after all, rather remote from our modern world. We look for someone we call "the historical Jesus", as distinct from "the theological Christ". We are concerned with the details of his ethical teaching, which we then compare with the ethical teaching of other moral guides. We reject the Fourth Gospel, because that is, we say, only a meditation about Jesus, not an authentic biography of him. And all the time we are pushing Jesus more and more firmly into the dead past. Of course it is important to get matters of historical fact right; but there is a real danger that something important may be left out. We may be so busy looking for facts, as we call them, that they never become for us a vehicle of divine truth.

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What does Jesus stand for among men? Not, I suggest, merely a particular teacher or saviour, but a type of all teaching and saving. "In him was life, and the life was the light of men". "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, on them hath the light shined". Matthew Arnold expressed truly the usual condition of mankind:

> We are here as on a darkling plain
> Swept with confused alarms of struggle and flight,
> Where ignorant armies clash by night.

We are the people who walk in darkness, who dwell in the land of the shadow of death. Think of the experience of mankind in the last few weeks: are we not in darkness? We do not know what will happen next, and we do not know what to do for the best. If ordinary men and women—including ordinary statesmen—were left to themselves, they would be helpless and hopeless.

"But the light shineth in the darkness, and the darkness overcame it not". That is what the author of the Fourth Gospel truly said about Jesus. Amid all the distresses and uncertainties of our earthly life, here is a light to walk by. That is the wonderful thing that Jesus has been for mankind all down the centuries: a great light, illuminating so much of the difficult country we have to cross. It is not so much this or that detail of his career or his words; we can dispute about these. In different ages men have had very different views of the personality and function of Jesus, just as in different ages men have had very different ideas about the place of the sun in the astronomical system. But the light is there, and men walk by it.

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Jesus stands for a certain simplicity of trust towards God and destiny, and a certain generosity and forgiveness between man and man. That is what the two great commandments of love to God and your neighbour really mean. The word "love" is misleading, for we think it means a feeling or emotion; whereas Jesus was concerned with practice, as is plain from almost every word he said. It is not how you feel but what you do which matters. Even his emphasis in the Sermon on the Mount on purity of heart only puts the active relationship further back.

Here is a great light on our human situation, and all down the ages men have been trying to live in that light. The best of our politics, our social services, our personal morality, our imaginative art—all are attempts at trust towards destiny, generosity towards man. It does not matter whether the impulse in any particular case came from Jesus or not, for all lights are variations of one light. And we need light, for otherwise we would live in a very dark world.

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How does the world receive the light? The Christmas story in the Gospels is archetypal; it always happens like that. There is Mary, through whom the precious gift comes to the world: "behold the handmaid of the Lord; be it unto me according to thy word", yet a sword pierced through her own soul also. How many light-bringers have created and suffered at the same time! There is the flurry of welcome by a few, shepherds and wise men and singing angels, and the vast indifference of the rest of the world: "there was no room for them in the inn". The gospels of Matthew and Luke, with their tales of wonder, put it at the level of fairy-tale; and it is perhaps a pity that so much of our religious rite at Christmas is concerned with these pretty decorations. It is the Fourth Gospel which lifts it to the scale of the cosmic: "He was in the world, and the world knew him not. He came to his own, and his own received him not". And then the blessed exception: "but as many as did receive him, to them gave he power to become sons of God. Of his fulness we receive, and grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ". And that is the world's experience: law is good, but we cannot be saved by law alone. Organization and discipline and large-scale planning come to nothing without trust and generosity. In the end we are saved by grace and truth.

Jesus is the symbol of a great light that comes to men who walk in darkness. We are not just celebrating the birthday of a lone young man who lived a long time ago in an alien land. This is the feast of God's light, shining through him. How dark this world is the events of the last few weeks have hammered upon our hearts. We need constantly a new birth of hope. We cannot live by worldly wisdom alone, or save ourselves by earthly strength. Our trust must be in something beyond this. That is why, year by year, in spite of all the harshness and bleakness of the world, we find ourselves celebrating the birth of a child who is prince of peace. We can make a choice of two texts in the Fourth Gospel: "The light shineth in the darkness, and the darkness overcame it not", or, more sombrely, "The light cometh into the world, and men love the darkness better".

COMMENT

Canadian Unitarian Progress

WE are used now to hearing stories of the real growth being made by the Unitarian body in the United States, but it is good to be able to record that that growth is being more than matched by Unitarianism in Canada. A few days ago, I had a letter from my daughter, now living at Edmonton, in which she said that she had been at a service of our Unitarian congregation there (founded in 1951), and had found a packed congregation with a good number of young people. In Toronto, now a city with a population, including suburbs, of about one and a quarter million, there were, 13 years ago, about 100 Unitarians attending one church in the city. Now, under the leadership of the Rev. W. P. Jenkins, the "First Unitarian Church" of Toronto has had to double the size of its new church to accommodate a congregation approaching the figure of about 650. At South Peel, a fellowship has reached the 65 family-unit figure, which the American Unitarian Association has fixed as one criterion of readiness for full church status, and is now in possession of the first unit of its new church building, and has called the Rev. Donald Stout as its minister. Another fellowship has united with a newer one, and has called the Rev. J. Franklin Chidsey as its minister, although for the present he is assisting the Rev. W. P. Jenkins at the central congregation. One of these congregations is already buying land and planning its buildings. This record of growth is very encourag-

ing. Canada seems to be assuming the status of an intermediary between the United States and Britain. Let us hope that this will be symbolic in the story of Unitarian progress.

What Is Oratory?

I heard a new definition of oratory a short time ago: the art of making deep noises from the chest sound like important messages from the brain. That refers, however, to a somewhat artificial type of oratory, that fortunately is somewhat discredited. Some years ago I heard a Free Church minister with a great reputation for oratory. He had a good voice and presence, but his gesture was extravagant; consisting mainly in throwing up his arms alternatively to the right and left and looking up to the ceiling. Most of those who heard him were, no doubt, already converted and bore it well; but I rather fancy that those who were not already on his side would regard him as theatrical and artificial.

I have just been re-reading *Adam Bede*, and have been very greatly struck with George Eliot's account of Dinah Morris's preaching at Hayslope Green. Certainly the preacher had a good presence, a good voice and a certain power of putting her case well, but there were no artificial aids; once the physical means of getting her message across were assured, earnestness and human sympathy did the rest. The novelist must have heard many a sermon of that quality in her youth, and when I look back on some of the most effective preachers I have heard, what made them effective, I believe, was just what made Dinah Morris effective—earnestness and human sympathy. Mr. Aldous Huxley says of one of his characters that her voice had that mysterious gift that enabled Whitefield, by the mere repetition, two or three times, of some pious exclamation, to reduce the most hardened sceptic to tears. I have a feeling that with the average modern audience Whitefield would have no chance at all—we know too well how the machinery of such eloquence works.

Open Skies For Peace

The exhibition under this name at the Royal Exchange should be visited by all who are deeply interested in disarmament. President Eisenhower, "believing that there is no alternative to peace", proposed at Geneva in July, 1955, that both Russia and the United States should endeavour to establish a system that would prevent surprise attacks by one power upon the other. He believed that if through such a system both sides gained confidence that the other would not launch an attack, the way would be open, not only to reduced international tension, but also to a comprehensive agreement upon disarmament. One of the chief elements of the President's plan is aerial inspection, largely through aerial photography. The object of this exhibition is to show how much progress has been made in aerial photography. A single reconnaissance plane, for example, can photograph a million square miles of territory in three hours, and, of course, in actual practice such photography would be far more intense than would be possible on such a single flight. What amazes the layman in this exhibition is the ease with which small or camouflaged objects can be detected even in rapid flights. Aerial inspection of this type would, of course, be supplementary to the close-up inspection by ground observers at key-points; but aerial inspection would have to supplement their reports. Speaking of such aerial flights, Mr. Henry Cabot Lodge has said: "The day that these sentinels of peace start their flights will be the most brilliant in the history of the United Nations."

Settle The Middle East!

The peace of the world has been jeopardised during the last year by events in the Middle East; but so far as one can see the problems there are still no nearer solution. It may be, of course, that a new policy will be worked out for the Canal, but even if American and other external help is soon to be forthcoming, nothing will have been done to solve the real problem in Egypt—her poverty and her rulers' perverted senses of values. Egypt has complained bitterly about the withdrawal of aid for a new dam at Aswan, but it has been estimated that the value of weapons she has received during the last twelve months was not much less than what was required to provide such a dam—weapons whose futility was shown in hostilities that lasted less than a week.

Egyptian population is increasing with terrible rapidity. It is now, at 23 millions, six times what it was in 1857, and so limited is land for farming that 14 million people are living on land that should not be expected to support nine millions. The task of the future is to persuade Egypt's rulers to forget their dreams of Arab suzerainty, and to address themselves to making Egypt a land, not of chronic want, but of growing prosperity.

Another black cloud on the horizon is the continued heavy immigration into Israel, largely of refugees from Arab states. When one remembers how fertile a field for warlike aggression is provided by a virile people that outgrows its resources, the future relations of the Jews with their Arab neighbours would seem to be full of difficulty. There surely cannot be sufficient land and water in Israel to allow for both heavy immigration and a large natural increase.

Commentator.

SCIENCE AND IMMORTALITY

An Unpublished Letter by the Late Dr. L. P. Jacks

By Herbert Crabtree

CHRISTOPHER HOLLIS in his book on George Orwell quotes Orwell's view that "there is no hope for anybody except through religion, and no hope in religion because no thinking man can believe in immortality". Not everyone will accept this identification of religion with belief in immortality, but it is likely enough that popular opinion will agree that if belief in immortality cannot be substantiated the authority and saving power of religion will be greatly weakened.

Can we then "prove" immortality? Not in the scientific sense in which the word proof is customarily used nowadays. Science works within a prescribed frame of reference, viz., that furnished by sense perception. All the elaborate instruments devised by the scientist are used for the refinement of sense observation and experiment, and he is not concerned with inferences and value-judgments as to the nature of reality which fall outside the scope of his accepted framework. That is why, as scientist, he is not in any way concerned with the super-natural or super-material (if the latter word be preferred), i.e., with the possible existence of any aspect of reality which may lie beyond the horizon of the sciences. In this respect, belief in immortality is in precisely the same case as belief in God: both are metaphysical ideas to be accepted or rejected on grounds other than those of scientific demonstration. As Laplace said, "Science has no need of that hypothesis".

Little progress can therefore be made towards establishing belief in immortality as a necessary implication of a prior belief in God, though this is indeed the course usually followed by theologians. They first try to "prove" the existence of God, and then proceed to argue that immortality may be accepted as issuing logically from the character of God. This may be so, but it is not scientific reasoning; rather is it deductive reasoning which requires first the acceptance of a general proposition and the subsequent acceptance of such notions as may be demonstrably implied by it. Deductive reasoning to-day is highly suspect, and may create rather than allay scepticism.

Psychical Research

Then what of psychical research, to the continuing interest in which these columns have recently witnessed? Everything that happens in the world of sense phenomena is a legitimate subject for scientific investigation, and psychic phenomena are no exception to this principle. Such phenomena fall, of course, within the range of sense perception: they are seen, heard, felt, even smelled on occasion, and to establish their authenticity scientific methods must be used, though for their proper interpretation other canons than those of science may be drawn upon. It is high time that interest in this subject should not be regarded as a sign of oddity in the person concerned, and on this ground alone Mr. Viney's recent booklet is to be warmly welcomed. At the same time, though our churches should tolerate, and upon occasion even encourage this study, they cannot be expected to embody it in their formal witness. For as many as are attracted by it at least as many are repelled by it, and the latter have as much right to be in our churches as the former. Moreover, it should be realized that psychical phenomena are not easily come by. They occur unpredictably, the important forms but rarely, and perhaps the number of persons who are to be trusted to weigh their significance judicially is rather small.

Dr. Jack's Letter

Rather more than a quarter of a century ago, in a very kindly letter addressed to me by the late Dr. L. P. Jacks (it being understood that the letter was not to be quoted in print during his life-time), Dr. Jacks wrote: "From the nature of the case, psychical research can never prove the immortality of the soul: but it might disprove the finality of death, which would give considerable support to immortality. This latter I think P.R. may do, if it has not done so already. I am not positive on the point, but I think the evidence is sufficiently strong to be well worth following up. Of all the hypotheses put forward to explain the phenomena, that of survival best explains the group as a whole. . . . In my own case the other reasons I have for believing in survival have been strengthened by the probabilities which the phenomena suggest, and it may be that further evidence might strengthen the probabilities to such a degree as to bring them nearer to certainty. This would be a matter of the utmost importance. It would not only immensely lighten the burden of life but give a deeper significance to all its activities".

After further comments as to the inordinate amount of time involved in the pursuit of psychic experiences, Dr. Jacks continued: "This is what I found myself and as I could not pay the price I gave up active participation, while keeping track of what other investigators were doing. My own job, I felt, was with those reasons for immortality without which the psychical proof, even if forthcoming, would after all mean very little. As I grow old, these other reasons become more and more cogent."

These views, expressed by one distinguished and long honoured amongst us, will I feel sure be of especial interest to many readers of *The Inquirer*.

One other quotation from a distinguished psychologist, Dr. William McDougall, I would like to submit. In his Presidential address to the American Society for Psychical Research in 1923, Dr. McDougall said:

"Unless Psychical Research . . . can discover facts incompatible with materialism, materialism will continue to spread. No other power can stop it; revealed religion and metaphysical philosophy are equally helpless before the advancing tide. And if that tide continues to rise and to advance as it is now doing, all the signs point to the view that it will be a destroying tide, that it will sweep away all the hard-won gains of humanity, all the moral traditions built up by the efforts of countless generations for the increase of truth, justice and charity".

Much has happened since that forecast was made; I think we shall do well to ponder sombrely and gravely upon it.

IT OCCURRED TO ME

By Muriel Hilton

IN her book, "An Anatomy of Inspiration", Rosemund Harding quotes many illuminating pronouncements made by artists on the creative process. Mozart speaks of his soul being fired by inspiration, and "What delight this is I cannot tell". Van Gogh describes inspiration as a "terrible lucidity". Shelley as "some invisible influence". Debussy confesses to a complete detachment from the dominance of material things "there are moments when I lost the feeling of things around me". Blake speaks thus: "To come to self-annihilation and the grandeur of inspiration". Keats, George Eliot, Dickens, Thackeray, Meredith, all testify to the sense of being mastered, of becoming as George Eliot described it "merely the instrument through which this spirit as it were was acting".

In consciously religious artists the source of the possession is more definitely announced. Blake and Milton never hesitated to ascribe to their inspiration a divine source. "These abilities", wrote Milton, "wheresoever they be found, are the inspired gift of God, rarely bestowed but yet to some in every nation". His wife asserted after his death that "the Muse that inspired him was from God's Holy Spirit".

Those of us who have made even the most scanty research into the lives of the mystics and their experiences realize that they hold much in common with the artistic creator. In their communion with that spirit which we think of as reality or God there is firstly a feeling of ineffable bliss, secondly a state of complete self-forgetfulness and thirdly a feeling of expansion and enrichment. There is a mutual pattern of the experience of both artist and mystic.

Well, we cannot all be artistic creators or mystics, but in a lesser degree I believe we are all mystics, and we are all artists. It is lamentable in this age of "getting and spending" of "going nowhere by devious means" that we allow the spirit gradually to wither and die. Entertainment has taken the place of art; sensation over-rides happiness.

It seems to me that all through life we must keep receptive to all impressions of beauty, all suggestions of truth, and above all we must always be responsive to human needs and affection. A love and appreciation of art can help to keep the spirit clear in us, for in our response we too can feel something of what the great masters are striving to communicate to us. And we must remember that love itself is the open sesame not only to art, but to the secret of life itself.

Is not a church the ideal community where a love of art can be developed? In worship, in contemplation, we can touch for a few moments that source which we feel is the life of the universe. We can feel that love, which is the inspiration of the mystic and artist transcending and enlarging our human experience.

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From "A Little Learning", Winifred Peck. "... before, I had been starved of beauty, unconsciously, and blinkered and driven along a dull narrow pathway, but now I felt something of that sense of expansion and new discovery in which every individual has at some time—some period of his life, his own renaissance."

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"Ecstasy is in its essence a process of transcendence, it is going out beyond the limits of the everyday world."

Berdyaev.

THE INQUIRER

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WHY AND WHEREFORE?

(Send us your questions. "The Inquirer" will try to answer them.)

Question: *Isn't Unitarianism too intellectual?*

Answer: This is one of the charges most frequently brought against Unitarianism. Sometimes it is transformed into a back-handed compliment, as when it is said that Unitarianism is all very well for the intelligent and highly educated, but that it has nothing to offer simple folk.

Most Unitarians would emphatically repudiate this charge. Unitarianism, they would say, is "Christianity in its simplest and most intelligible form", the original faith of Jesus, founded on the two Great Commandments, something far more intelligible to ordinary folk than the tortuous intricacies of orthodoxy. Which, when all is said and done, is the more "intellectual"—the view that Jesus was a divinely inspired man, or the conception of him as a unique being, both God and man at the same time, and possessed of two separate, distinct and complete natures, the one human and the other divine?

But there is another side to the picture. It could be argued that there are two senses in which Unitarianism *is* an intellectual faith. In the first place, it tends to concentrate on the rational at the expense of the emotional and aesthetic aspects of religion. In the second place, despite a superficial simplicity, its evolutionary conception of revelation, its reverence for truth and its repudiation of superstition and obscurantism, all demand a high level of intellectual awareness. As our American friends would say, Unitarianism is the religion of the mature mind.

But even this does not mean that Unitarianism is *too* intellectual. The fact that the general level of intelligence among Unitarians is not noticeably higher than that among other Christians, suggests that, as yet, Unitarianism is not intellectual enough.

THE KORAN

A NEW TRANSLATION

By Arthur Peacock

I WROTE recently concerning the movement aiming at Muslim Christian co-operation in the Middle East. In our own country a valuable contribution in this field has been made by Professor A. J. Arberry of Cambridge University. He has recently published "The Holy Koran: An Introduction and Selections in Translation", and also a large work of two volumes, "The Koran Interpreted" as the first publication in the new "Spalding Library of Religion".

As recently as two years ago Professor Guillaume in his Pelican "Islam" lamented the fact that no satisfactory translation of the Koran existed in English. Best known, of course, are Sale's which has run into many editions; Rev. J. M. Rodwell's which is included in "Everyman Library", and Professor Palmer's which appears in "The Oxford Classics". It is in one or other of these three translations that most English readers have come to know "The Koran". It is no secret that a large majority have abandoned the task of reading completely its one hundred and fourteen chapters, feeling at an early stage with us Carlyle did when he declared, "It is as toilsome reading as I ever undertook; wearisome, confused, unsuccessful, crude, inconsistent. Nothing but a sense of duty could carry any European through 'The Koran'."

It was because he was deeply aware of this general reaction to "The Koran" that the Arabic scholar, E. W. Lane, made his "Selections from the Koran" which appeared in the well-known nineteenth century "Trubner's Oriental Series". Lane grouped his selections under such headings as "God", "Mohammed and The Koran", "Repentance", "True Religion and False". The modern scholar has followed a similar pattern in his new volume of selections although he points out that he was unaware of the similarity of approach until he turned to Lane's selections after completing his own. But though there is this similarity of pattern there is also a considerable distinction. Like others conversant with "The Koran" in its original tongue, Professor Arberry has been in his own studies increasingly moved by the beauty of its thrilling rhythms and by the emotional power they evoke when uttered aloud.

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In the early period of Islam devout Muslims committed lengthy passages to memory and constantly recited them with the result that its passages quickened a deep response and exercised in course of time far-reaching influence on the thought and actions of Muslims everywhere. To the new volume of selections Professor Arberry contributes a stimulating introduction. In this he examines the reasons which have led to the neglect of "The Koran" in the West, offers a selection of its Sutras translated in a manner aiming to do justice to the rhetoric and artistry of the original, and gives the reader advice concerning the best manner in which to read this extraordinary book.

It is Professor Arberry's view that many Christians approach "The Koran" with the Bible in mind and make comparisons with its style and contents. He points out that much of "The Koran" was recorded by Mohammed when in an ecstatic condition, that its contents do not follow a chronological pattern, though some modern scholars have endeavoured to discover one and to bring the sutras together in an orderly sequence, and that the only approach which can really grasp its message is that of the mystic. Each sutra, he points out, possesses its own unity and the wise reader seeking to get at the heart of its message will not turn from sutra to sutra but will read a sutra aloud and then quietly meditate upon it. In this way "many of the stumbling blocks which have hindered Western appreciation in the past will vanish in the light of clearer understanding".

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The orthodox Muslim, of course, contends that "The Koran", which is for him God's revelation to mankind in Arabic, cannot be translated. One English convert, Marmaduke Pickthall, in his "The Meaning of the Glorious Koran" went to the length of declaring that only a Muslim could translate the book honestly. A comment that is distinctly unfair to the several distinguished Christian scholars whose attachment to Arabic studies has led them to attempt sincerely the interpretation of the Muslim faith to the Western world. The appreciative reception accorded Professor Arberry's selections, particularly in the Islamic world, has led him to undertake the full-scale translation and the result of his painstaking labours are given in the two volumes "Koran Interpreted".

It is no exaggeration to say that he has transformed reading that was "toilsome" into a pleasure and that the appearance of his scholarly efforts removes the charge for all time that only a sense of duty will cause Europeans to read "The Koran". Throughout, his concern has been to convey the spirit of the rhythm which runs insistently through the entire "Koran"; "the changeful, fluctuating rhythm, ranging from the gentle, lulling music of the narrative and legislative passages, through the lively counterpoint of the hymns of praise, to the shattering drum rolls of the apocalyptic movements".

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In the comments which preface the larger work, Professor Arberry cites the various translations which have been given of the Koran passages that relate to the birth of Jesus, and then gives his own. It possesses all the simplicity and charm of a mediæval Christmas carol. There is not space, unfortunately, either to quote this or other passages which reveal the beauty and richness of this sacred scripture which has exercised so far-reaching influence. For it must be remem-

bered that its significance for the Muslim even in this secular day and age is such that it must never be placed beneath other books, must never be read aloud when people are smoking or drinking, and that it remains a common practice for the faithful Muslim to memorize long passages and to recite them in times of sorrow and sickness.

According to Professor Guillaume, nowadays in Cairo there is a regular radio item which consists of two half-hour recitations of "The Koran" which can be heard in the street, the café, the home and the hospital, calling men to think of the next work. The faithful listen in profound silence.

All this may seem strange to the Christian and for that matter to men of other religions. But who, in the present situation when the challenge of Islam is being shown at many points, will doubt Professor Arberry's contention that "no man seeking to live in the same world as Islam and to understand the affairs of Islam can afford to disregard lightly or to judge ignorantly the book that is called 'The Koran'."

His own scholarly efforts can only make for a richer appreciation and may bring nearer the time envisaged by Professor Guillaume when "Muslims and Christians will realize that they have so much in common that they need no longer regard one another with suspicion and dislike".

"The Holy Koran: An Introduction and Selections", by Professor Arberry (Allen and Unwin, Ethical and Religious Classics, 8s. 6d.); "The Koran Interpreted", by Professor A. J. Arberry, two volumes; Spalding Library of Religion (Allen and Unwin, 45s.).

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Unattached Unitarians

SIR,—Mrs. Arciszewski has brought to our notice the problem of how we can best help the Unattached Unitarians and their children. It seems to me that she tackles the problem from the wrong end when she suggests that "the time has now come for all our Ministers to be District Ministers with the primary object of starting small groups in their areas". Ministerial strength in terms of time and energy is already stretched to the limit trying to serve 306 churches in the British Isles.

What about Unattached Unitarians starting small groups in their own areas? Mr. J. Ashcroft has discovered a group of 12 in Worcester and district in the past three months, and the G.A. is ready to help him. The point is that Mr. Ashcroft took the initiative and the G.A. has helped him. Consideration should now be given to further ways in which the G.A. can help, e.g., providing sermons and lesson material for children.

As soon as there is evidence of a number of Unattached Unitarians ready to organize these local fellowships, I am convinced that the G.A. will tackle the problem in earnest. The Americans have been doing it with success for some years through monthly packets to members of the Church of the Larger Fellowship and the local Fellowships.

This is just another example of how the G.A. is restricted in operation by lack of money and personnel.

If there are any Unattached Unitarians who are ready to try and start a local fellowship, will they please write to me at 58 Harcourt Road, Bristol 6?—Yours,

Bristol 6. *Arthur H. Birtles.*

Toward Racial Harmony

SIR,—You will know what a serious problem is presented in the world today by racial conflict and misunderstanding. Conferences have been organized in various centres by the Unitarian Social Service Department on the question of "Colour Bar". The problem of race is one that remains to be answered.

The question affects young people in particular, for the issue will be decided in their life time, either harmoniously or otherwise.

The South Lancashire Region of the Unitarian Young People's League is anxious to do something towards the education of young people in racial harmony. A conference has been arranged with a view to letting young people discuss the problems as they see it—and to suggest their own solutions. Young people from many parts of the world will be represented. The venue will be Great Hucklow, April 12 to 14, 1957. It is hoped that some 30 people, fifty per cent U.Y.P.L. and fifty per cent young coloured people, will attend.

It is possible that some of the young coloured people may need financial assistance to attend the conference. We are, therefore, approaching all churches in the Manchester area with a request for help, but as the costs of this conference are liable to be heavy we feel obliged to widen our appeal to all Unitarian churches in the country. Thirty shillings will pay full conference fees for one person. We will be grateful for any kind of assistance.

Please write to the Conference Secretary, Keith Noble, 27 Gladstone Road, Altrincham, Cheshire.—Yours,

Altrincham. *Keith M. Noble.*

Love and Hate

SIR,—It would be interesting to know how far Mr. Sempill really means what he seems to imply, or how much he is simply out to rouse the anger, or amusement of the pacifists! Does he really think they are so simple as to imagine that all stimulating "tension between opposites" will disappear with the disappearance of war? (Incidentally, what becomes of such tension when atomic war, or maybe even the continuation of experimental atomic explosions, has made an end of all human life on this planet?)

Or again, granted that "the darkness of hate is necessary to show up the light that love is"—does that also imply that the children of God must hate each other as well as love each other, or that God is equally present in the hate and the love? Is he not in danger of forgetting that the evil is only there that the good may grow in opposing it without becoming infected by it—that ill-will can only be overcome by goodwill?

And might it not be that thoughtful people are deserting the churches because they (the churches) lack, in the main, the courage and insight to oppose the non-morality of science and power politics with a determined and well thought out pacifist policy?—Yours,

Swansea. *Basil Viney.*

Why Be A Minister?

SIR,—At last someone has the courage to put into point an idea that I have had for a long time. I wholeheartedly agree with the last few sentences of Mr. Peter Jones's article, "Why be a Minister?"

But there are two questions which must be asked:

(a) Is there a Unitarian Church that is prepared to say: "We have no Dramatic Society, or Sports Club, or U.Y.P.L. and we have no special gatherings of any sort, but we do have the Christian Gospel and if you wish to learn of it and to live the Christian life, this is the place for you"?

(b) And does Mr. Jones feel that he could accept an invitation to become the minister of such a church?—Yours,

Clarion. *Arnold Thomas.*

Saints in Plays

SIR,—Absent the leading article, "A Simple Faith". What? No saints in plays? What then of "St. Joan", "The Little Plays of St. Francis", "Murder in the Cathedral", and that beautiful French film, "M. Vincent"? But these were very human saints?—Yours,

Aberdeen. *L. Baker Short.*

[Yes, what is a saint? Of the possible four mentioned above, as they are depicted, one would judge that "M. Vincent" got nearest to it, suggesting the mystery between God and man disclosed through one man. Do the others get near it?—Editor.]

Evangelism

SIR,—I was interested to read your article "Why and Wherefore"? and would like to repudiate the answer given by the writer that Fascism and Communism and football pools give many people a hope and a purpose in life, which are, therefore, like the hopes and purposes resulting from an evangelical campaign.

(Continued on page 24)

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 20th, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. IRWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, Dr. ALFRED HALL
ANDOVER, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. L. PRESTON

BATH, Trim Street Chapel, Unitarian, 11, Rev. S. STRUTT
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIRKBECK GREEN (Nr. Keighley), Unitarian Church, 11, Rev. ROBERT TAYLOR
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Shrewsbury Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Humanity, Broad Lane, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGREGOR
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. W. NUTTALL
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. F. M. RYDE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LORD
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BALLANTY
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. CORNELL
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. RAWDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. J. REES WALKER, 6.30, Rev. JAMES ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRIGHT
BRISTOL, Oakfield Road, 11, Rev. A. H. BRIGHT, 6.30, Mr. R. L. NEWBLOCK
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLSWORTH
BURY, Bank Street, 11 and 6.30, Mr. T. L. TORKLAND

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. RAY JAMES
CHATHAM, The Church of the Great Commission, Hanmond Hill, 7, Mr. JAMES PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA TAYLOR
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Rev. C. A. PIPER
CHESTERFIELD, Elder Yard Church, 10.45, Rev. ERNEST SHAW, 6.30, Rev. FRANK ALLEN
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COVENTRY, Holyhead Road, 11, Sunday School, 6.30, Rev. ALUN WILLIAMS
CROYDON, Free Christian Church, South Street, 6.30, Supply
CROWLEDGE, Unitarian Church, Hemidage Street, 11 and 6.30, Mrs. M. R. DEARDEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK, (also 6.30, 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. R. DRIVERSON, STYAL, 6.30, Rev. A. R. DRIVERSON
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COPPEN
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DEVONSHIRE, Old Meeting House, 10.45, Rev. JAMES RUTHERFORD
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DUNDEE, Adelaide Street, Unitarian Church, 11, Junior Church, 6.30, Rev. PHILIP C. WHITEMAN

DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVAGE MAHON
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. FORDHAM
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STEWART P. WHITEHOUSE
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. POTTS

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR
EXETER, George's Chapel, South Street, 6.30, Rev. L. J. HOUSE

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARVEY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. JOHN CAVEHEAD
GLOUCESTER, Barton Street, 3, Rev. BARBARA TAYLOR
GUILDFORD, Ward Street Church, 11.15, Rev. R. NEVIL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORRS
HALIFAX, Northgate End, 10.45, Mr. F. KITCHEN, 6.30, Rev. J. B. TOMLIN
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DOUGLAS HEATON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GARWOOD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. TOMLIN
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEIRS

KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH

LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. GOLLAND
LEICESTER, Northgate End, 11, Junior Church, 6.30, Mr. C. V. WATSON
LEICESTER, The Great Meeting, Red Road Square, 11 and 6.30, Rev. LEONARD MARDY
LEOMINSTER, Sermon, Miss J. E. Lindsay, The Little House, Church Road, 11, —
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. CHANDLER
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. K. THOMAS
LIVERPOOL, Renshy Free Church, 11, Rev. H. ENDERBY
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. R. MORGAN
LIVERPOOL, Gateacre Chapel, 11, Rev. STEWART R. HOWARD, 6.30 (Cambridge Service)
LIVERPOOL, Hamilton Road, Birkenhead, 3, Sunday School, 6.30, Rev. W. LINDSAY
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Little Road, 11 and 6.30, Rev. E. GRANVILLE PEERS
LIVERPOOL, Mill Street, Unitarian Band, 6, Rev. WILFRID M. LEWIS
LONDON, Ballantine Memorial and Stamford Street Chapel, 6.30, Rev. J. P. CHALK (Ballantine, (Also 6.30, 2nd Sunday in the month)
LONDON, Bedford, Bliss Road, 11, Rev. E. G. LEE
LONDON, Bow Church, Priory Gardens, Tunbridge Wells, 11, Rev. J. C. BALLANTINE, (Also 6.30, 2nd Sunday in the month) Mr. R. O. WILLIAMS
LONDON, Forest Gate, Upton Lane, 6.30, Rev. F. HANKINSON
LONDON, Golders Green, Sharp Lane, 11, Mr. G. E. PRENTICE, 6.30, Rev. K. C. TURNER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. JOHN KELLY
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dr. STUART P. MAY
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TURNER
LONDON, Mill Hill, High Road, 6.30, Mr. T. L. JOLLIFFE
LONDON, Islington, Upper Street Mission Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. WOODHOUSE
LONDON, Leytonstone, Low Bridge Road, Bacon Grove, 6.30, Rev. JOHN WILSON
LONDON, Stamford Street Church, Ballantine Memorial, 6.30, Rev. A. PEARCE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. W. M. LOWE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mrs. E. SAVAGE
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Rev. E. G. LEE
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. HILLARY

MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. PEGGS
MADSTONE, Unitarian Church, Market Buildings, 6.30, Mr. JOHN PICKSTON
MANCHESTER, Bleakley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. DOIG
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILDE
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARDLE
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JAMES GILL
MANCHESTER, Stockport Street Mission, 6.30, Rev. R. L. HOWELLS
MANCHESTER, Strand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Withington Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLETON, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 6, Supply
MIDDLESBROUGH, 3, and NEWTON AYCLIFFE, 6.30, Rev. C. G. TOZER

NEWCASTLE-on-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CRAIG DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. KERRY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OSWESTRY, Manchester College Chapel, 11.30, The Rev. The Principal

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLSWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, Hemerdon-ville Road, 11 and 6.30, Rev. E. H. KIMBLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. STEVENS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HILLARY

RAWTENSTALL, Hasim, The Meeting House, 11, Mr. FRED KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEMPLE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Rev. E. A. DAVIES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SCHOLES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. FRANCIS TILNEY
SOWERBY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Rev. L. REDFERN
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 3.15 Rev. T. J. JONES
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Mr. J. A. HEWITT
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS
STOCKPORT, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPLES, 6.30, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VINEY (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. R. VINEY
SWINTON, Station Hall Road, 10.45, Rev. JOYCE HAZLEHURST, 6.30, Rev. P. B. GODFREY

TAMWORTH, Mary St. Chapel, 11, Rev. W. H. CORNELL, 2.30, Sunday School
TAUNTON, Old Meeting House, Addiford Road, 6.30, Rev. G. KINSEY
TEWKESBURY, Unitarian Church, 10.45 and 6, Rev. ALEC L. PEARSON
TIVERTON, Unity Church Meeting-place Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Congre Unitarian Church, 6, Rev. S. STRUTT

WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30. (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Miss H. DEANS-WILLIAMS, 6.30, Mr. T. E. LLOYD
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11 Rev. MAURICE JOHNSON, (also, 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Dr. B. SCHOLFIELD
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. STAFF

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CHAN OSBORN
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Hall, Essendon, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PLUMMERIDGE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. DARRIGAN, Manse Telephone LX 5121
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Glen Alby, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as announced
YARRA CONGREGATIONAL CHURCH, Arnold Road, Stanford (Vic.). 3.5, weekly at 2.15 p.m. Public Worship, Overnight, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ARTHUR CRAWLEY
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. ALBERT
VANCOUVER, B. C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HOVEY

NEW ZEALAND

AUCKLAND, Unitarian Church, Pownsby Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Service suspended. Enquiries — Mrs. Worrall, Tel. 45-252.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAURICE C. BAYNES

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Change of Address

After January 22, 1957—Mr. M. C. Chancellor and Mrs. Penwarden, 15 Summers Lane, Finchley, N.12. Tel.: Hillside 5567.

(*Continued from page 22*)

Surely it is nonsense to compare movements which are basically evil with one that is basically good. How can you compare the hate of Fascism to the love of Christianity? It is a question of interpretation where the Unitarians differ from evangelicals.

Surely, it behoves Unitarians, the broadest minded and most tolerant Christians, to refrain from destructive criticism of the Christian evangelical movements throughout the world, as criticism of this nature does harm, not good. Also, it is far better that a person should have some idea of the way of Jesus (even though it be gained through the influence of an evangelical campaign) than have nothing at all. If he waits to come under the spell of a Unitarian Billy Graham, he may never find the Truth.

Evangelicals, as the article points out, assume that man can only come to God through Christ. As this is what Christ, himself said, they have a right to believe this.

Jesus said to Peter, when the latter asked what John should do to further the Kingdom, "What is that to you, follow thou me." In other words, "Mind your own business, you follow me." That is the crux of the whole discussion (whether we believe that Jesus said those actual words, or not). Let us attack evil (and there is plenty of it in the world today) but agree to differ and mind our own business when it comes to criticising different facets of the same great Truth—the Love of God to man.—Yours,

Folkestone. *Alan E. Clough.*

Christmas Services

SIR,—I am sorry that "Commentator" has decided to attend no more Unitarian Christmas services.

Unitarians accept the Christmas story as a myth or legend but myths and legends are not unimportant. They usually contain some fundamental truth. The truths which a Unitarian finds in the stories of Easter and Christmas may differ from those found by members of other denominations but, nevertheless, they are there.

To take just one strand in the Christmas story, there is the everyday miracle of birth; a new life is born into the world with all its attendant possibilities. Surely a festival which contained that truth alone is worth remembrance.

If "Commentator" is to be logical he will cease to read the Bible and the literature of the other great religions because they contain so many myths and legends.—Yours,

Cambridge. *M. G. Tweed.*

The Union of Modern Free Churchmen

The Rev. SHAUN HERRON, Editor of "The British Weekly" will address a meeting on

THE CHURCH IN THE MODERN SITUATION

on Friday, February 1, 1957, at 7.30 p.m.

at Kinnaird Hall, Central Y.M.C.A., Great Russell Street, London, W.C.1.

(Near Tottenham Court Road Underground Station)

Light Refreshments 7-7.30 p.m.

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Unitarian Holiday Fellowship Abroad

Lugano and Italian Lakes (July 1-12); Bergen and Hardanger-fjord (August 5-17); Salzburg, Zell-Am-See, Innsbruck (August 12-23). Lone travellers welcome. Parties will include Australian and American Unitarians. Rev. Parkinson, 32 Windsor Road, Doncaster.

Year Book

It is regretted that the General Assembly 1957 Year Book will not be available before January 28. This delay is due to the book having to be reset in its entirety as the old type was worn out.

Miscellaneous

The Pulpit at the Great Meeting, Hinckley, will become vacant at the end of March, 1957. Will any minister interested please communicate through the General Assembly—H. W. Oliver (Secretary), 113 Stanley Road, Hinckley, Leicestershire.

Death

Wicksteed—On January 7 at Astley House, Buckland, nr. Faringdon, Berks., Annie Rebecca, daughter of the late Philip Henry Wicksteed, passed away in her 86th year.

Walter Waller

A small man with a great spirit, Walter Waller died in a nursing home at the age of 83, and the Norwich congregation has lost one for whom it had a warm affection.

He was a convinced and enthusiastic Unitarian and from infancy his life had been centred in the Octagon Chapel. He served in the Sunday School, as a lay preacher and a trustee, and was proud to be elected, when nearing his eightieth birthday and still in vigorous health, Chairman of the congregation. In earlier years he had rendered valued service in the School and Church at Yarmouth.

He was a devoted husband, and a man of generous nature and deep religious feeling. Greatly respected in his business life, he continued to work with zest almost until the last.

He was mourned by many friends and business associates at the service conducted by the Rev. J. A. Kennedy at the Octagon Chapel, prior to cremation, on January 3. J.A.K.

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